

विद्वत्सिद्धांत
अष्टांग

Divine Vision



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By

D. Y. MARDIKAR

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Mandikar, D Y.
Nirvine vision.

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Mandikar, D Y.

Nirvine vision.

Divine Vision

of

(BHAGWAN MAYANAND CHAITANYA)

By

ACHARYA D. Y. MARDIKAR, B. A.



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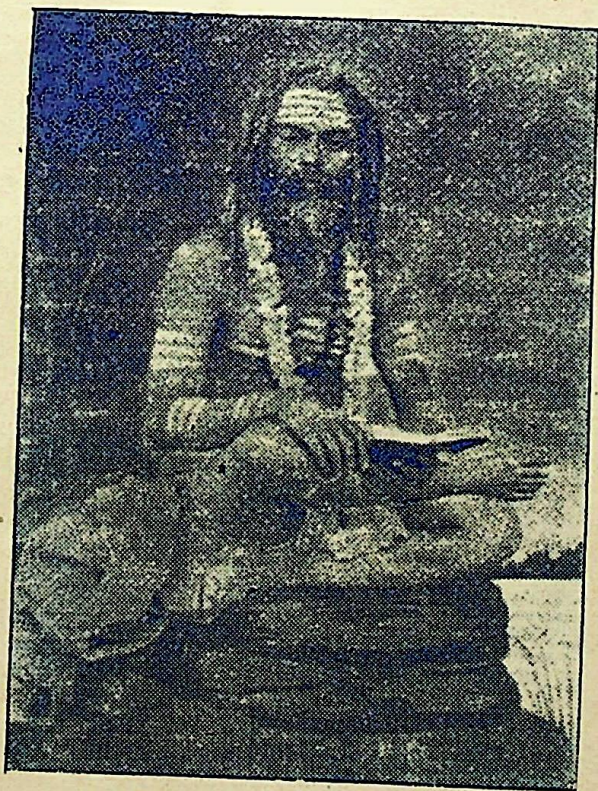
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**BHAGWAN
MAYANAND CHAITANYA**

CONTENTS

—:0:—

1	Historical Background	i
2	Preface, by P. V. Bhagvat	v
3	Blessings	ix
4	Dedication	x
5	Advantages from the Universal Religion	xi
6	Foreword, by Dr. P. H. Sant	xii
7	The Divine Religion	xiv
8	Pt. K. L. Chaturvedi — A. Sketch	xvii
9	Introduction	1
10	Chapter I — Satguru	14
11	Chapter II — Divine Vision	19
12	Chapter III — Visualisation of Vishwarup	32
13	Chapter IV — Holy Scripts	37
14	Chapter V — Perception	41
15	Chapter VI — Changeable Aspect	45
16	Chapter VII — Real Communion	48
17	Chapter VIII — Real Device of Perceiving Vishwarup	50
18	Chapter IX — Conclusion	52
19	Chapter X — The Vidnyan Shala	54
20	Appendix — Sarvanga Yoga (Foreword)	56
21	Sarvanga Yoga Chapters I to VIII	59 to 66

CONTENTS

1	Introduction
2	Chapter I - The History of the Subject
3	Chapter II - The History of the Subject
4	Chapter III - The History of the Subject
5	Chapter IV - The History of the Subject
6	Chapter V - The History of the Subject
7	Chapter VI - The History of the Subject
8	Chapter VII - The History of the Subject
9	Chapter VIII - The History of the Subject
10	Chapter IX - The History of the Subject
11	Chapter X - The History of the Subject
12	Chapter XI - The History of the Subject
13	Chapter XII - The History of the Subject
14	Chapter XIII - The History of the Subject
15	Chapter XIV - The History of the Subject
16	Chapter XV - The History of the Subject
17	Chapter XVI - The History of the Subject
18	Chapter XVII - The History of the Subject
19	Chapter XVIII - The History of the Subject
20	Chapter XIX - The History of the Subject
21	Chapter XX - The History of the Subject

CONTENTS

—:0:—

1	Historical Background	i
2	Preface, by P. V. Bhagvat	v
3	Blessings	ix
4	Dedication	x
5	Advantages from the Universal Religion	xi
6	Foreword, by Dr. P. H. Sant	xii
7	The Divine Religion	xiv
8	Pt. K. L. Chaturvedi — A. Sketch	xvii
9	Introduction	1
10	Chapter I — Satguru	14
11	Chapter II — Divine Vision	19
12	Chapter III — Visualisation of Vishwarup	32
13	Chapter IV — Holy Scripts	37
14	Chapter V — Perception	41
15	Chapter VI — Changeable Aspect	45
16	Chapter VII — Real Communion	48
17	Chapter VIII — Real Device of Perceiving Vishwarup	50
18	Chapter IX — Conclusion	52
19	Chapter X — The Vidnyan Shala	54
20	Appendix — Sarvanga Yoga (Foreword)	56
21	Sarvanga Yoga Chapters I. to VIII	59 to 66

CONTENTS

Introduction	1
Chapter I - Preliminary	2
Chapter II - Preliminary	3
Chapter III - Preliminary	4
Chapter IV - Preliminary	5
Chapter V - Preliminary	6
Chapter VI - Preliminary	7
Chapter VII - Preliminary	8
Chapter VIII - Preliminary	9
Chapter IX - Preliminary	10
Chapter X - Preliminary	11
Chapter XI - Preliminary	12
Chapter XII - Preliminary	13
Chapter XIII - Preliminary	14
Chapter XIV - Preliminary	15
Chapter XV - Preliminary	16
Chapter XVI - Preliminary	17
Chapter XVII - Preliminary	18
Chapter XVIII - Preliminary	19
Chapter XIX - Preliminary	20
Chapter XX - Preliminary	21
Chapter XXI - Preliminary	22
Chapter XXII - Preliminary	23
Chapter XXIII - Preliminary	24
Chapter XXIV - Preliminary	25
Chapter XXV - Preliminary	26
Chapter XXVI - Preliminary	27
Chapter XXVII - Preliminary	28
Chapter XXVIII - Preliminary	29
Chapter XXIX - Preliminary	30
Chapter XXX - Preliminary	31
Chapter XXXI - Preliminary	32
Chapter XXXII - Preliminary	33
Chapter XXXIII - Preliminary	34
Chapter XXXIV - Preliminary	35
Chapter XXXV - Preliminary	36
Chapter XXXVI - Preliminary	37
Chapter XXXVII - Preliminary	38
Chapter XXXVIII - Preliminary	39
Chapter XXXIX - Preliminary	40
Chapter XL - Preliminary	41
Chapter XLI - Preliminary	42
Chapter XLII - Preliminary	43
Chapter XLIII - Preliminary	44
Chapter XLIV - Preliminary	45
Chapter XLV - Preliminary	46
Chapter XLVI - Preliminary	47
Chapter XLVII - Preliminary	48
Chapter XLVIII - Preliminary	49
Chapter XLIX - Preliminary	50
Chapter L - Preliminary	51

HISTORICAL BACKGROUND.

Not far from New Delhi, the capital of the Indian Union, lies the battle-field of Kurukshetra where the famous battle of Mahabharat was fought between Kauravas and Pandavas, the two rival Royal claimants for the throne of Hasthinapur. This City of Hasthinapur existed near about the same place where Delhi is situate and it was also the capital of Bharat, as India was then called. Lord Krishna belonged to the city of Gokul in U. P. He was related to the Pandavas and acted as a Mediator to bring about a compromise between the two rival parties. Lord Krishna was a famous diplomat of those times and was the eighth Incarnation of the Almighty, according to Hindu religion. He had been born on Earth to do away with ignorance and wipe out sins of people which wrought so much misery in this world.

When no compromise could be reached between the two rival parties, the result was that war was declared between Pandavas and Kauravas. Most of the ruling Kings in Bharat or Indian Empire of that time joined one party or the other to take part in famous war of Bharat. Lord Krishna joined the Pandavas.

Finally, the Pandavas and the Kauravas met at the famous battle-field pitted in war against each other. As we all know, this

उपनिषद्
अथ
epic struggle lasted for 18 days. When the battle of the first day was about to commence and the warriors were in high spirits for the fight, Arjun, the leading fighter of the five Pandavas and a friend and disciple of Lord Krishna, became un-nerved and lost his spirit and courage for the battle. The reason for this was that he was confronted by his own Uncles, Guru, Father-in-Law, Relatives and Friends arraigned on the other side to engage themselves in the mortal combat.

अथ
उत्तर
Arjun, who had his chariot in the open space between the two rival armies in his mood of mental depression thought that he would not be in a position to enjoy the throne of Hasthinapur, after killing his friends and relatives in battle only with a view to benefit himself and the Pandavas, for the transitory achievement of worldly glory. "Of what good", he asked himself and also the Lord "is the kingdom if one has to wade his way to the throne through slaughter?" He, therefore, expressed to Lord Krishna, who was driving his chariot, that he would not fight as he would not be happy over such a victory.

अथ
उत्तर
Lord Krishna heard in detail all the depressing arguments that Arjun put forth with a view to shun the fight. This discourse between Lord Krishna and Arjun was written by Shri Vyas and embodied in a book called "Gita". By

उद्देश्य दिव्य दृष्टि के द्वारा

gradually depicting to Arjun the principles of Life and Duty, Lord Krishna ultimately succeeded in making him convinced that it was his (Arjun's) duty to fight in war as he was Kshatriya who were ordained by Nature to fight and rule. During the course of discourse, Lord Krishna also pointed out that He was the Almighty and His universal form could only be perceived by the power of Divine Sight. Arjun then prayed to the Lord that He should bestow upon him Divine Power. When Lord Krishna found that Arjun had become self-less and wanted really to perceive His cosmic or universal form, He explained to Arjun the method by which this form could be understood and - visualised -> Thus, Lord Krishna wiped out ignorance from the mind of Arjun who thereafter perceived the splendour and Glory of the universal form of the Lord (Vishwarup) by the power of Sight Divine bestowed upon Arjun by the Lord. Then, convinced of the path of duty, of the unreal character of all worldly happenings, of the invincibility of the Soul, and of his being merely instrumental in what had already been ordained by the Almighty, he took up the celestial bow and the unending quiver of arrows, slayed his enemies, the doers of Evil. Needless to say that with a superior morale arising out of Divine Vision and the inevitability of events, he triumphed.

विजय प्राप्त हुआ .

This method of acquiring Divine Vision was long forgotten due to the influences of rituals and ceremonials which were practised by the so-called ^{gurus} Sages and Gurus in the name of religion during the long period of five thousand years which elapsed after Lord Krishna. The ^{eternal} Eternal and ^{true} True Religion (Sanatan Dharma) has, thus, ^{decayed} decayed, and the Reality is long forgotten, throwing the people of the world in darkness about the Truth of the Supreme and Universal Reality.

Lord Krishna, therefore, again appeared in this world as the ninth Incarnation in the form of Bhagwan Mayanand Chaitanya. The long-forgotten method of Divine Vision has, thus, again been showed to the world by him for universal good of Humanity. This "Open Sesame" to eternal happiness has been explained in this book.

D. Y. Mardikar.

(Acharya)

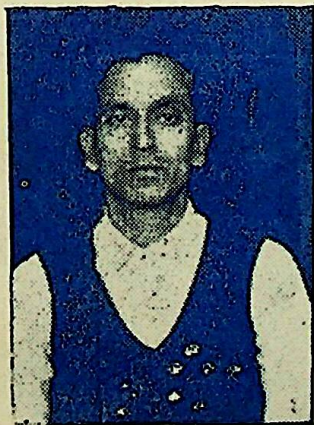
JAGAT GURU

DR. ANAND CHAITANYA

Sanchalak, Vidnyan Shala,

Onkar Mandhata, Nimar

M. P. India.



ACHARYA

P. V. BHAGWAT

RAIPUR, M. P.

मंजुश्री-
३

उपेक्ष-
रूपेण

PREFACE.

३।६।११ Eternal Message of the Soul.

↓ "When one looks around, one beholds the Unique Form of the Lord. The first instinct at once acknowledges Him as One-without-a-second, including in His-All-Majestic Form, the Sun, the Moon, the Stars, the Earth, the Seer and the sight and everything that may have been left unnoticed.

This is the Eternal Message of the Soul. Therefore shed all fear, Ye children of mother earth; since the Unique Form of the Lord holds you all together, in eternal companionship. Everywhere the eternal dance of the Lord is visible and the melodies fill up the whole breath of eternal life — eternal Living, Being and Becoming through all transformations and life and death are truly tuned in one continuous current.

What more can be expressed when every expression originates, lives and merges in this Unique Form of the Lord?"

Om Sat.

This book entitled, "Exposition of Divya-Drishti (Divine-Vision), is presented to the English-knowing public in response to a long-felt demand. In the introduction, the author has explained in detail the back-ground of the subject

मुद्रा-मुद्रा:

—matter of the book. The original work is in Hindi and Marathi languages brought out by the great Jumnary Bhagwan Shri Mayanand Chaitanya himself, the correct exposition of Divine Vision as imparted by Lord Krishna to Arjun on the battle-field of Kurukshetra. The significance of the exposition would be clear only to those who give proper thought to the subject, inasmuch as it is otherwise impossible to have a correct understanding of the great famous book "Bhagwadgita" which has been expounded with Divine foresight. It was designed by Providence that this vision imparted by Lord Krishna to Arjun, could not get the publicity that it merited in those times and hence it was lost to humanity. Or rather, then the people, deeply engrossed in transient self-enjoyments due to highly materialistic out-look of life, had no urge for the great revelation. A very long period has elapsed since that eventful day in the history of humanity when Lord Krishna enlightened the confused and questioning Arjun on the real significance of human life in relation to universal life and firmly fixed him on to natural duty which fell on Arjun's shoulders, as the most natural consequence. Simple oral discourses could not convince Arjun and hence Lord Krishna adopted the only demonstrative method which gives a direct vision of the universal, all-pervading Entity as it truly is. This vision is termed as the Divine Vision, as distinct from other visions which give only partial picture of the universal reality. Unless one is bestowed

with Divine Vision, one can never truly grasp ^{आत्मज्ञान} the Divine Message which Lord Krishna intended to transmit to humanity through Arjun who truly represented ^{पूर्णवृद्ध} full-grown manhood. However, as the successive times demanded, the Divine ^{आत्मोपादेश} message could not fail to have its almost magical ^{आश्चर्य} reverberations through human heart, as is clear from the constant attraction which the great work "Bhagwadgita" held for humanity. Many a genius ^{व्युत्थिमान} and scholar has laboured hard to interpret it according to his ^{विशेष} respective lights. But it is no wonder that, devoid as they were of the Divine Vision, none of them could have full grasp of the the true ^{अनुभव} implications of the Song Divine.

Although due respect must be given to the untiring labours of the many personalities, prompted by human good at heart, in interpreting it, yet the quest did not end and the basic human aspirations remained unfulfilled. The interpretations are so varied that the common man becomes more and more confused by reading and trying to understand them. It was ordained again by Providence to get this task fulfilled through Bhagwan Shri Mayanand Chaitanyaji who, on this account, is rightly considered the Ninth Incarnation of the Supreme Divinity. All the human races on mother planet the Earth would do well, as between man and man in true relationship, to cast off the sectarian views and ponder over the revelation for the common good, lasting peace, happiness and prosperity of mankind, which is really the Divine manifestation

of the Universal ultimate reality termed God, so
 simply, clearly and demonstratively proved by,
 the Master Scientist. All scientists, philosophers,
politicians, statesmen, the pauper and the Prince,
 in fact the whole humanity is welcome to realise
 its one universal destiny—the Revelation belongs
 to all. The eternal voice has spoken: Hark, Ye
 children of mother earth, the universal reality
 is not a dream nor eternal happiness a fiction
 of imagination, but the very fulfilment of human
 life.

Readers of the book will graciously realise
 the natural handicaps and difficulties involved
 in bringing out this book on the highest scientific
 subject, opening the way to Divine Knowledge.
 Proper acquaintance with the subject-matter will
 give clear and unambiguous understanding in
 due course of time and appropriately expressive
terminology in English language may be formed
 wherever necessary.

But as language, howsoever well-expressive
 it may be, has its own limitations, direct personal
 contact will be highly beneficial and positively
 helpful in dispelling various doubts which may
 arise.

Finally I join the readers in thanking Shri
 D. Y. Mardikar for his great service in opening the
flood-gate of Divine knowledge to the anxious
 English-reading public.

With humble prayer to the Supreme Divinity
 to guide faltering humanity to the right path, I
 close.

P. V. Bhagwat,
 Vishwa-Sevak.
 (Vidnyanacharya).

BLESSINGS

जि मधये.

आनीवदिदे

I bless you learned Mardikar,
 Upon whom the Sight Divine आनीवदिदे
 Was bestowed by Shri Dr. Sant,
 The Acharya of Universal Science.
 The good graces of Bhagwan Mayanand
 Will ever be with you-Vidnyanacharya
 For giving out to the world
 His message Divine in English.
 Your Exposition of Divine Vision
 Will awaken the people of the world
 From their deep slumber,
 To a sense of Reality
 For Universal Brotherhood and Love
 To render humane service
 For the common good of all.
 The dawn of Satyug is in sight,
 Wake up! Ye people to have
 The Sight of Divine Sight.

Jagal Guru Anand Chaitanya
 Sanchalak, Vidnyanshala,
 Onkarji-Mandhata, District Nimar
 (Madya Pradesh India)

Dedication.

Under the directions of my Sat-Guru this book of Divine Sight is dedicated to those devotees who, while being associated with their own category or class, are fortunate enough to Visualise through study and meditation Universal form of the Omnipresent.

Mayanand Chaitanya.

" Advantages from the Universal Religion "

"Although a man may bathe in the holy waters of all pilgrim places; give in charity lands and worship the Deities with all the devotion, yet it is of no avail for attaining the ultimate object of human life. Those, who can even for a short while realise the benevolent ideal of the universality of Self, are the real devotees to set man-kind free from the Selfish Concerns of the world and they can raise the morale of Humanity to that standard whereby there is complete realisation of the fact that the Heaven, the Earth and the Self are the constituents of the Universal Form."

Bhagwan Mayanand Chaitanya

FOREWORD.

Shri D. Y. Mardiker, Joint Secretary of the Municipal Corporation, Nagpur, M. P. India, was directed by Jagatguru Shri Dr. Anand Chaitanya to prepare an English rendering of the world-famous book "Divya Drishti" of Bhagwan Mayanand. Accordingly, Acharya Mardikar took this stupendous task upon himself. I quite agree with Acharya P. V. Bhagwat that the translation of Divya Drishti in English is not quite easy. The English language cannot express the real sense or meaning attached to the Sanskrit words and phrases used in the Divya Drishti. The subject-matter being highly philosophical, the word to word translation in English is impossible. Therefore, Divya Drishti has been written in English in the form of exposition of the subject-matter for the advantage of the English-knowing and all other people.

The Doctrine of Divine Vision is the real solution for all the causes of misunderstanding between different peoples of the world. If the world really cares to be educated in this Super Science, I feel sure that man will know man and will work in harmony for the common good. The dawn of Sat-Yug is close at hand and hence Bhagwan Mayanand has given this divine Message to the world to be free from all effects of

Materialism. The Real Light will come to those who strive after it and all people should work to that end.

Credit goes to Acharya Mardikar for exposing the Divine and Eternal Message in English for the benefit of the entire world.

Thine is the Kingdom,
And Thine is the Glory,
In All times and All climes,
So bestow to this world,
The Sight Divine,
For Self-Realisation
And Universal Love.

Dr. P. H. Sant,
(Vidnyanacharya)
Bilaspur. M. P. India.

THE DIVINE RELIGION. :-

Ye! Men of earth! digest this final TRUTH,
The unceasing stream of bliss supreme,,
God, Given religion is one forsooth
Universal, unifying, divine.

It divides not men in Jains and Christians,
Muslims, Hindoos, Sikhs, Budhs, Parsis,
Of scriptures, dogmas, creeds, and sections,
Lords, serfs, homebounds, mendicants,
churchdoms,
No befooling by charms, talismans,
Sorcery, Rosery and recitations,
This unifying DIVINE RELIGION
Cleanser of All egoism.

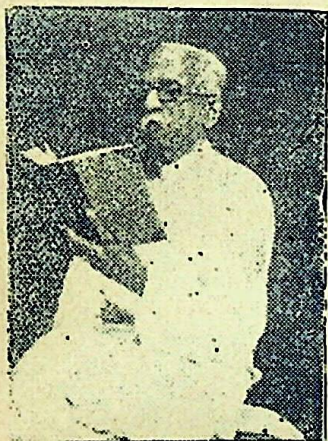
All religions concur to say,
"On man alone descends LOVE THE REAL."
An egoist is denied this way,
Like animal loves his carnal wear;
Sowing the seed of his material travel,
Wanders in lower "Kshar" panel.
This unifying DIVINE RELIGION
Cleanser of All egoism.

Love liberates reason from duality.
Shows universe in ONE entity.

That one art Thou the Universe's King,
Free from pleasant and sad feelings.
This realised truth flows ever in actions,
Thoughts, and words; this correct-most vision.
Divine love, the truth, the real existence.
Is ever awake in conscious observance.

Pure sense of being, conscious self-love;
Sweetest of All, manifests this delusion.
The conceivable INFINITE, finite in transmission,
Parabled by Veda, Bible, Kuran, fictions,
Fallacious hypnosis, awake from delusions.
Divine love is truth, thy real existence,
Realise it whole by DIVINE RELIGION.

(English version of the poem "SANATAN-ISHVARI
DHARMA KA SWAROOP" By Bhagwan
Mayanand Chaitanya. Transformer. Dr. P. H. Sant,
Bilaspur.)



PANDIT
KISANLAL CHATURVEDI,
BILASPUR, M. P.

ACHARYA
DR. P. H. SANT
BILASPUR, M. P.

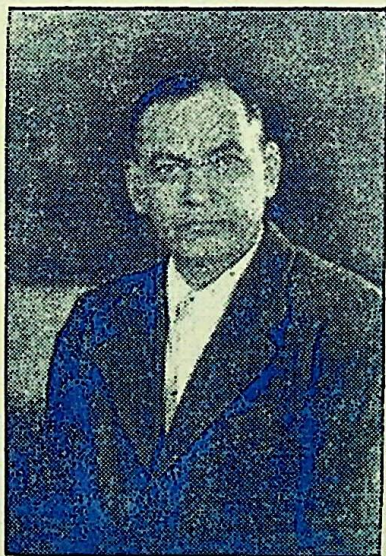


Pandit K. L. Chaturvedi.

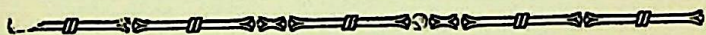
Pandit Kisanlal Chaturvedi through whose encouragement it has been possible for us to present this book to the public, is a resident of Bilaspur in Madhya Pradesh. He is 52. Though the son of a Govt. servant he had aptitude for business from a very early age and has invented the now popular "Germs Killer". Piety, charity and philanthropy have been his guiding stars and contrary to the fact that with many the thirst for money goes on increasing with every new success that comes in their path, Mr. Chaturvedi has been anxious to help the poor and the needy. He is thus not only a social or public worker but an institution. While his mind is not static, he refuses to discard all that is good and noble in the Sanatan Hindu Religion and the Hindu Philosophy of Life. He has held various positions of responsibility in the Indian National Congress and has also been a member of the Mahakoshal Congress Committee for some time. He was incarcerated for six months in the Satyagraha Movement of 1941.

Some time in 1944 Pandit Chaturvedi came into contact with the great personality Shri. Swarajyanandji and through him got the Divine Vision. His studies in the pursuit of Supreme Divinity which began in 1944 were completed after three years and he is largely instrumental for the publication of 'Divya Drishti' (or Divine Vision) into English, as he like us thinks that the gates of Blissful Knowledge

should be thrown open to one and all, and particularly the Western world which is still groping in the darkness of materialism and the resultant strife. The author and the Akhil Bharatiya Vidnyan Karyakarini Samiti take this opportunity of expressing their thanks to Pandit Chaturvedi. Our thanks are also due to Shri. Bapu Saheb Upadhye, Managing Director of Sardar Griha, Bombay for his donation towards the publication of this book.



THE AUTHOR



DIVINE VISION



DIVINE VISION

INTRODUCTION

The first Edition of the Book "Divine Vision" was published in Hindi in 1912 and its Marathi version in 1913. Three thousand copies of this Divine Book were sold in a very short time and the second and third editions were published in 1917 and 1926 respectively. In the fourth Edition which has been recently printed it has been enlarged and brought up-to-date. The elements discussed in this book are of Universal type and embrace ultimate Reality. They propagate principles which are of use in every-day life of Man-kind.

In order that the divine message may reach every corner of the Earth and specially because the English version of "Divine Vision" is being demanded in Europe and America, I have ventured to compile this "Exposition of Divya Drishti" for the benefit of the English-knowing peoples of the world.

"Divya Drishti" (*Divine Vision*) instils principles of universal Religion and is an important basic phase in the development of mutual understanding and love amongst the various nations of the world. The present-day social,

economic and cultural distinctions and disparity in human races and people can be properly adjusted if the elements of Divine Vision are practically demonstrated to the people and proper understanding created about it in their minds. The cultural side of these elements is 'Human Religion' (*Aup Dharma*), and those who are desirous of getting an insight into these principles are advised to seek education in this line, at the Vidnyan Shala situated on the banks of the Nerbudda at Onkareshwar Mandhata, District Nimar, Madhya Pradesh, India. Here, in the midst of a thick forest of natural beauty on the edge of a hillslope, is situated the Vidnyanshala established by Bhagwan Mayanand Chaitanya. The present Sanchalak (*Guide and Director*) of this Vidnyanshala is Jaqat Guru Shri Doctor Anand Chaitanya, a great philosopher and a learned Acharya in the Vedant, Gita and all the sanctimonious ancient and modern literature of Indian thought and Religions of the world. To those who are curious to study philosophy of Human Religion and "Divya Drishti", instruction will be imparted free of cost at the said institution by venerable Dr. A. Chaitanya.

It may be emphasised here that Bhagwan Mayanand Chaitanya was a Divinity Incarnate and was born in this world to abate sufferings of Humanity and to wash off ignorance about the knowledge of Self. As the main elements and the principles of the Sanatan Dharma had been forgotten-or rather covered under ceremonial and formal customs propagated by the so-called

Religious guides for maintaining their domination-economic and social-amongst the ignorant masses, it was given to Bhagwan Mayanand to challenge these guides for their unreality, and religious exploitation of the world. It would not be out of place to mention here that Bhagwan Mayanand travelled throughout the length and breadth of India, and discussed the supreme problem of human life with people of various Nationalities, creed, and shades of opinion, and the elements of Aup-Dharm as established and preached by Him remained unassailable.

Let me now briefly state, what is meant by Aup-Dharma and what special phases it has and in what way it is superior to other religions of the world and how it solves the Supreme and Eternal Problem of Human life. It is an admitted fact that Humanity has been groping in darkness to find out as to what the object of Human life is and how strife for existence could be ended so that there could be an easy adjustment in all species of human races, to find out a common formula for common good and happiness. This formula had been found out by the ancient philosophers of Sanatan Dharma (*eternal religion*) but due to the distorted effects of Materialism which narrowed down human vision on celestial aspect of life, the principles of Sanatan Dharma were forgotten and covered under the ceremonial religions and customs which for centuries have wrought so much destruction and misery to human life. It was Bhagwan Mayanand Chaitanya who by his divine

power and achievements was the only personality after the long period which elapsed after 'Krishna Avtar' to place before the world the long forgotten principles of real Saṅatan-Dharma. The natural process based on ever-lasting, unchangeable, and eternal principles of Truth and ultimate Reality, which associates a person and brings him to the nearest proximity and ultimately absolves him from the relationship and influence of the five elements of Nature and eventually, by a slow process of mental evolution about realisation of Self, absorbs Individual Soul into the Universal or the omnipotent Form, is termed as Aup-Dharma. Under this process people can achieve during their own life time complete salvation of the Self even while fulfilling their routine obligations to self and to the world. No man on the face of this Earth after Lord Krishna, except Bhagwan Mayanand Chaitanya, was able to place before the world a practical method by which the Self could be realised and identified with the cosmic Form or the Eternal Energy which runs the entire show of the Universe.

Whenever the times change due to the excessive materialistic tendencies, and humanity and true religion is either at stake or forgotten Supreme Divinity manifests itself in Avtar (*Incarnation*) to promote common good. Bhagwan Mayanand belonged to this category. He explained to the masses that he had come to this world with spiritual message to uplift humanity

from its present fallen position. He applied himself to this tremendous task under great personal inconvenience and trying conditions and travelled through-out the sub-continent of India preaching to the masses and people of every shade and opinion, the eternal principles of life, and demonstrated by a practical method how the Universal Form could be practically and mentally visualised. Bhagwan Mayanand by a slow process of mental evolution realized that he had to complete the particular phase in Gita which had been left by Lord Krishna, in as much as the world was in dark about the process by which Lord Krishna explained to Arjun his cosmic Form. This phase was completed by Bhagwan Mayanand by writing "Sarvanga Yog" wherein the secret method is clearly revealed. His message is thus a unique piece of original literature and philosophy.

The main special feature of the teachings of Mayanand is his inspired discovery of the method by which he proved by practical demonstration that the Vishwa-Rup (*Universal form*) could be experienced and seen. This process imparts Divine Vision whereby the Self after complete Realisation could be identified as universal form (*Atmyog*). This is nothing but the propagation of the same process kept hidden (*Sukshma*) in the Gita by Lord Krishna. The teachings of Bhagwan commenced from the year 1909 till the end of his days i.e. in 1934. The fact that Bhagwan Mayanand is the 9th Incarnation has

been established beyond doubt in the commentary on the subject by Jagat Guru Anand Chaitanya the present Sanchalak of "Vidnyan Shala". Those desirous of seeking satisfaction on this subject are recommended to obtain and read the necessary literature from the Vidnyanshala.

If a detailed and minute study is made of the principles contained in the book of Divine Vision and if they are followed in the practical world, undoubtedly they materially and spiritually contribute to the happiness, peace and prosperity of the followers. All efforts of human beings in this world are aimed at be-getting and increasing happiness both individually and collectively and simultaneously for the appeasement and decreasing the miseries. But as all these efforts are based on untrue convictions and false ideas about the reality in Life, the result is otherwise or is against what is naturally expected by us all. However, if we work out our life on the teachings contained in "Divine Vision", the ultimate formula for realisation of Self-knowledge, and Real happiness, can be understood without giving up our usual worldly life. What is actually found in the world is quite opposite to what ought to be. The fortune-hunters, popularity seekers and the so-called Gurus or the learned people exploit the poor ignorant masses both spiritually and economically by telling them false processes and methods under the name of Religion for the achievement of Salvation from re-births, so that

these debased Gurus could maintain their status and prominence over those who are innocent and easily be-guiled by their evil but charming influence and speculation. Such masses of people are not wanting in any Society or nation and they are easily victimised and fall a prey to unreal and false religious influences. The teachings of Bhagwan Mayanand hence contain a very severe warning against such exploiters of the innocent, illiterate and ignorant masses.

In order to attain real happiness and terminate the cyclic process of re-births, two aims should always be kept in mind viz (1) that the worldly life and human duties need not be renounced (2) persistent attempts on wrong lines or based on misleading idealism to visualise God will not be of any avail. It is a false and imaginary notion that salvation can be attained by renouncing our worldly life and so also it is wrong to think that by merely persistent attempts we can reach what is called "God". Apathy towards worldly life does not necessarily lead one to the "Almighty" but the true meaning of renunciation of worldly life can best be understood only by the realisation of "Omnipotent". The process of realisation of the self is simple and can be explained by the fact that "Vishwarup" is realised in the Self or Ego, and for this purpose renunciation of the family or worldly life and ordinary duties is not at all required. Under the guidance of the so-called Gurus or Satgurus the world is being deluded. These Gurus are

a great enemy of human race as they generally propound a theory that they alone are conversant with the secret method of attaining the ultimate Reality. The ignorant masses under this baneful and false influence of these Gurus in the name of religion, spell their own ruin unconsciously. The primary step which is essential to wipe out this false and imaginary notion is to 'do away with the evil prestige and evil influence of these fortune hunters and so-called "Satgurus."

The unique philosophy propounded by Bhagwan Mayanand aims at eradicating all evils from human life. This philosophy discards the 'sense' in human understanding which has been implanted or developed as a result of superficial meaning attached to words and vocal sounds, and stimulates and evolves those dormant centres in the brain by which, when the mental evolution is complete in any individual, he can fully realise and identify his own-self with "Vishwarup." Divya Drishti or the Divine Vision as explained by Bhagwan Mayanand is the process which leads us to this realisation. In this mental evolution, there are four stages after contact (*Darshan*) is established viz., hearing (*Shruti*) recapitulation (*Manan*) Introspection (*Nidhidhyas*) and Visualisation (*Sakshatkar*).

What we see and perceive in this world are different forms, shapes, sizes, volumes, dimensions, qualities, quantities, etc., of the so-called objects both visible and invisible to our senses. Due to this ideology of perception and

conception and the *modus operandi* of our organs of sense, we experience the difference between one object and another, with the result that a feeling of individuality pervades our vision as a separate and distinct entity from the one-ness of the real element of which the Universe is composed. Of course this is due to our ignorance as we do not try to know what Reality means, and express our own "SELF" by personal and egoistic instinct in us. Thus, in our routine and daily life individualism prevails as against universalism. This is in fact the reason of our misery and unhappiness in our life. From the experiment demonstrated for the attainment of Divine Vision, Real knowledge is attained and if we develop our study in it, the process of mental evolution by four stages mentioned above, will lead us to a stage whereby the idea of individuality is dissolved and that of universality alone prevails. Thus the sleeping or the sub-conscious part of our intelligence is converted into the waking or conscious (*Jagrit*) stage. When this is attained, a man of Divine Vision begins to visualise the grandeur, power, and universality of real form of the Omni-present or the Almighty. When this stage in realisation is reached, we are absolved from the self-pride of Individualism (*Vyashli Ahankar*) but still the collective pride of universalism (*i. e. Samashli-Ahankar*) remains in us. This Ahankar being truth-loving, it leads us to universal love, *i. e.*

we begin to love the Universal form (*Vishwa Rup*). When this aspect of our mental evolution becomes steady, we automatically begin to adjust ourselves for the collective good and become alert for the performance of our respective functions and duties in such a way as would contribute to the general good or universal happiness (*Samashiti*). After this stage of awakening, our mind becomes devoid of all doubts as regards our obligations and duties, and our intellect becomes steady in the process of Self-determination. When the Self has been correctly determined in the process of our mental evolution, we understand our category or natural classification (*Varna*) and the natural elemental qualities of our character. The result is that we are able to perform our duties and adjust ourselves with the affairs of the world according to the endowments of Nature in real sense. When this stage is achieved we understand the real importance and utility of the four-fold natural classification of humanity. The supreme Self in us is then awakened and we realise the universal or the cosmic form. Thus, we can completely harmonise and adjust ourselves with "It". Once we become absorbed in the glory of this cosmic Self, we attain what is called salvation in its true sense.

It should now be clear to us that the real aim of human life is the realisation of Vishwarup (*Parmalma*) and love and service for Him according to the four-fold natural classification (*Varna*), and this is true Religion of Humanity and is termed *Sarva-Bhauma-Dharma* (Universal Religion). By following

this Religion alone humanity can live in peace, concord and happiness.

If we are in right earnest to place humanity on a better footing both mentally and physically, then the knowledge conveyed only through words or books would not be sufficient. The subject matter of books should be such as to make a direct approach to our heart through senses and understanding and thus flood our intelligence with the knowledge they propose to impart. The fundamental difference between the "DIVINE VISION" and other books is this: Whereas in other books the knowledge of the subject matter is achieved indirectly (*Paroksha Dnyan*) in the book of "Divine Vision" it is gained directly (*Aparoksha*), and hence we always know what we are actually seeking. The Aup-Dharma aims at face to face Salvation (*Samipyala-Mukti*)-salvation through proximity. After this, there are two stages *Sarupta* (Similarity in form) and *Sayujya* (Emancipation from time and merging into *Vishwarup*), and measured from this point of view the meaning of Aup is "on the basis of equality or face to face (*Samipala*)". So, when the stage of *Samipata* is achieved through Aup-Dharma we enter the region of *Sarupala* where the individual form is adjusted in the universal Being. Immediately, after attaining this stage in the mental evolution, we come to an advance phase which is called *Sayujyala*, i. e. emancipation from the affects of time, and then follows *Saresh'a* (blending with universality) which is the last

stage in Salvation. All this evolution through five stages, Salokata, Samipata, Sarupata, Sayujyata and Sareshta is achieved, if the individual attains absolute self-lessness and love for universality. So, it will be evident that what is called Individuality becomes by stages, similar to universal form (*Sarup*), blends with It (*Tadrupe*) and ultimately becomes totally absorbed with the universal or cosmic form (*Ekalata*) It will thus be clear that Salvation (*Mukti*) is nothing but the total absorption and adjustment of our individual life particle with the Universal or Eternal life energy from whence we have sprung but become separated.

By the study of Divine Vision all this can be achieved in comparatively very short time, while in the natural course of physical and mental evolution, it cannot even be imagined what length of time and how many births and rebirths would be required to take to pacify the evil influences and wishes created in us by the *Ashladha Prakriti* (Eightfold elements of Nature) as the Individual life particle would always be wanting to be re-absorbed in the Eternal Source of life and universal energy. The long cyclic process of the evolution of individuality is cut short by realisation of the principles of life laid down in the Divine Vision, by Bhagwan Mayanand Chaitanya and I trust that humanity will not be slow to take advantage of it.

The practical method which Lord Krishna had shown to his disciple Arjuna on the battle-

field of Kurukshetra to bestow upon him Divine Vision for the perception and conception of the "Vishwarup" has been long forgotten. Humanity has been groping in darkness to find out the formula which could show and prove the real meaning of life, universe, and human existence, and co-existence, and also the reason of so much unhappiness and misery in this world. To wash off ignorance and ignite in man the light of Reality and knowledge, Bhagwan Mayanad came to this world and through *Sarwang Yog* and *Divya Drishti* revealed the real formula by which Man can gain and attain Absolute Reality. Jagat Guru Swami, Shri. Dr. Aanad Chaitanya is carrying on the mission of Bhagwan Mayanand at *Vidnyan Shala* at Onkarji Mandhata, District Nimar Madhya-Pradesh (*India*), where anyone interested in this thrilling and all-embracing branch of specialised knowledge—really speaking the "Open-Sesame" for humanity in distress, can have education and training in the philosophy of Bhagwan Mayanand Chaitanya.

VISHWA-PREMI,

(LOVER OF THE UNIVERSE),

D. Y. MARDIKAR

CHAPTER I.

"OM"

'SATGURU'

[LORD PRECEPTOR]

Guru is the Creation. Guru is the Protection.
Guru is the Destruction.

Therefore, I bow to the Satguru; Wherein are included all these.

Let us all then think, How Sat-Guru can be seen :

And as we think of this, Varied thoughts follow.

When our state of mind, Is imbibed with this idea; We should submit then, To sages divine.

Some Sage may tell us, To perform the Yog; And some, the rituals.

Varied will be the advice, In connection with Dharma, But the responsibility, To understand the Right, Is solely yours.

After knowing the Truth, We must study it; Then recapitulate and assimilate the same.

Mayanand thus advises To realise the 'SELF'.

It has been pointed in the Gita in the fourth Chapter, seventh verse, that whenever the Eternal Religion (*Dharma*) is on the decline and there is a condition of

lawlessness, the Almighty incarnates himself to restore religion (in broad sense) to its former glory, to save the Good & to destroy the Evil. It may be considered here as to why a state of affairs requiring such reincarnation arises. Owing to the evil influence of Materialism human beings lose sight of Self-Knowledge regarding the Reality in Religion with the result that the right sense of the performance of duties according to the natural, specialised classification in humanity is transformed into a culture for individual self-gain and self-aggrandisement. This leads human beings to different materialistic pursuits and an unending scramble for worldly gains, and in order to satisfy their individual culture or collective genius, various forms and rituals not based on Truth and Reality are set in motion among the ignorant people in the name of Religion. This distracts peoples' mind and Reality is Eclipsed by preaching of false dogmas and Ideas.

The so-called learned without fully understanding Vedas, maintain, "There is no reality in the world" and being prisoners of unsatisfied desires, long for Paradise, which they look upon as the be-all and end-all. They exploit their versions, rites and ceremonies for acquisition of pleasure and power. Under the guidance of these learned men, the ignorant masses become allured about their future acquisitions and happiness and become detracted from the path of real duty and eventually experience undreamt

of miseries in the world. Whenever True Religion is polluted with practice of such false ideas, the Almighty incarnates Himself as a great personality and gives to the world, knowledge about the ultimate Reality—५१२९

What is the condition of our world to-day? Entire humanity is under the influence of Materialism and has forgotten Truth. Lord Krishna has said (Gita - Chapter IV - Verses 1 & 2).

"I revealed this Eternal Yog, To Vivasvan & he, to Manu,

And it was disclosed in turn, By Manu to Ikshvaku.

Thus from one Sage-King to another, The eternal Yog was known;

But through lapse of Time, This Divine knowledge of Truth, Under the influence of materialism, Was totally lost to the world."

The Great sage that He was, Bhagwan Mayanand, saw that the present-day chaotic condition of the world is due to the baneful influence of materialism. The manifestation of such a situation was predicted long back by Vyas centuries ago. Therefore, under the directions of his Guru, Bhagwan Mayanand during his quarter of a century of service to humanity travelled far and wide in India and did his utmost to root out ignorance and restore the glory of the Eternal Religion to its true position of preminence. A public appeal was made by

Bhagwan to all those desirous of learning the real principle of Eternal Religion to visit the Academy of Vidnyan at Onkarji Mandhata, and to have education on all the points, free of charge. His preachings provoked discussions among all manner of people but the shackles of mis-interpreted religion were in those days too powerful. Now that the Hydrogen bomb is casting its shadows on the World and people are asking themselves whether there is no escape from its horrors and also whether humanity has really done anything to warrant utter destruction through it, it is natural for the West to look to the Orient for a ray of hope; and that is the raison d'être of this book. We need only turn to the Holy Gita wherein we can find why great men like Mayanand are prompted to work ceaselessly for humanity without caring for dividends.

"For the protection of the righteous, For the destruction of the wicked,

For the establishment of Law Divine; I reincarnate myself from era to era."

(Gita, Chapter IV- Verse 8).

Bhagwan Mayanand's mission was to inspire ~~Not~~ universal love and service in the cause of man-kind and to teach how it could really be achieved. For this, he demonstrated by practical means to the masses the secret formula (Gupta-Bhed) of wisdom (Buddhi-Yog) by the method of Divine Vision (Dioya Drishti) for the perception (Darshan-Yog) of the universal or cosmic Form (Vishwarup).

One who could follow and understand this, could truly realise his own natural make-up (*Varna*) for the performance of the basic natural duties. Thereby, one could attain Self-knowledge ((*Atma Dnyan*)) and also the further stage in self-realisation whereby one could identify his Individual self with the Universal Reality. This has been explained in Gita Chapter VII, Verse 19:-

" At the end of many births,
The man who seeks Me
Begets Me, and Realizes that
All is Vasudeo.
Difficult it is to find,
In all this world,
Such a Mahatma."

It will thus be evident that a man with this knowledge understands that the entire universe is full of the Eternal Divinity. This knowledge comes to him after a very long series of rebirths. One who can achieve this state of mental evolution alone can realise the "Ultimate Reality." Those who have realised this are the real Mahatmas.

CHAPTER II.

"DIVINE VISION"

(The Yog of Visualising Universal Form
-Perception of the Universal form.)

Blindness of Ignorance,
Of the frail humanity,
Is cured by thy magic treatment,
Of Realistic knowledge.
Hence my beloved Guru,
I respectfully salute Thee.

In the cyclic phases,
Including all other phases,
In movables and immovables
In the animate and the inanimate
Throughout the universe,
Thou art pervading.
Hence my venerable Guru,
I bow down to Thee.

Thou art joy of universe, and
Pleasure is derived from Thee;
Thou art unique in Thyself, and
Thou art knowledge personified,
And there is no dualism in Thee.
Pure as Sky is thy form,
Eternal knowledge divine,
Is all in thy conception;

And thou art one in All.
 Thy words are pure,
 And all the elements of Nature;
 Know thy form and attributes.
 Thou art beyond sentiments,
 And the three attributes of Self.
 Thy venerable qualities
 I adore, and salute Thee—Guru.

We must think of Satguru always,
 As He manifests in all things,
 Both perishable and imperishable.
 The activities in this world,
 Spring from Him,
 And are of His creation.
 He is devoid of dualism,
 And is uniform for All.
 The Vedas have sung,
 His qualities divine,
 And the Yogis worship Him.
 He is the ultimate object,
 Which the devotees aspire to attain,
 And thus he is worshipful.
 Through him, says Mayanand,
 The Self was exposed to him.
 Therefore, you—the devotees,
 Worship the Sacred Master,
 With heart, body and soul.

Thy name is pure and sweet,
 Therefore, all like to see Thee.
 After thinking of Thee first,
 I then salute those who hate me.

Their ways are different,
 As they delight in opposition,
 But still I adore them,
 So that they may be kind to me.

I salute the Sages,
 To bestow their kindness on me,
 As through their grace divine,
 The Satguru gave me wisdom
 And also Knowledge.
 So whatever I will say hence,
 Is the result of the Light,
 Received from my Satguru.
 If you listen to what I say,
 With composed attitude
 You will gain that Reality,
 Which will free your Mind
 Of all the worldly miseries.

In the eleventh Chapter of the Gita, Lord Krishna has stated that he bestowed upon his beloved Arjun the Divine vision by which he was able to visualise the universal Form. long The long forgotten method of realising that Universal Form was again very recently revealed to humanity for its own good by Bhagwan Mayanand. The method is very simple and it can present to us a clear understanding about the existence and realisation of the supreme reality. If we take a lump of candy and see it with our eyes, we will find that it has a form. As this form is changeable, it is called Kshar (Changeable). In-side this candy is sweetness fully pervading the form, not visible to the

eye but which can be experienced. This is unchangeable quality of the candy and is termed Akshar. The third aspect is termed Purushottam the harmonising aspect where both Kshar and Akshar appear clearly identified as a single reality.

Now the next question that naturally crops up is: who can realise what has been aforesaid?

Unto those who are purged
Of sins and evil wishes,
And have all their pride
Vanquished to Selflessness;
The sight Divine,
Enlightens them only.

This sight includes all types of three features mentioned by the Shruti philosophy which are eventually absorbed in one Reality indicated by "Name".

Persons acquiring this experience,
And keeping steady over it,
Are not ordinary earthly beings,
But they are personalities Divine,
Famous in the world for all times,
And beloved by God always.

The real phase in this experiment with sugar-candy is one of perception; conception is a secondary question. The absolute and real quality which manifests itself in the lump of sugar is the "sweetness" which is capable of being realised only in part by organs of senses but through the exercise of

intelligence alone we can understand what that absolute sweetness is. When we conceive sweetness, it is through the exercise of our organic powers but the pleasure or endearment which we experience is one which we can perceive only through the exercise of intelligence. It will thus be clear that the "Supreme-Sweetness" in sugar is not its taste as such but the feeling of endearment of existence, and the ultimate Reality is sugar itself which combines inseparably, sweetness as well as form. Herein lies the entire picture of the Universal Form which can be perceived by persons duly qualified for the same.

This theory of visualising the Universal Form is not so simple to understand as it appears to be. While Arjun was with his Army on the battlefield of Kurukshetra, he was overcome by a sense of depravity. He entered into a long phase of discussion with Lord Krishna on the philosophy and ways of visualising "Vishwarup". At first, Arjun could not gain any knowledge about this by the oral instructions but when Lord Krishna explained the same by perceptual design, Arjun got the Light. From Chapter X first few verses of the Divine discussion are:

"Neither the hosts of Gods,
 Nor the great sages,
 Know my origin,
 For I am the source of all.
 The Gods and the Sages,
 Who know that,

I am unborn and,
Without a beginning,
And also that I am,
The mighty Lord of the World
Amongst mortals;
Are undeluded and,
Freed from all sins."

When Arjun heard Lord Krishna saying this he wanted Him to repeat the version with a view that the same could be fully grasped by him. Lord Krishna then depicted that His universal Form was of such tremendous magnitude that it was not possible to describe it by mere words but in order that Arjun should have an idea of the Vishwarup, Lord Krishna described His Rup (Gita Chapter X Verses 21 to 39)—

"I am the Soul,
Seated in the hearts-
Of all the creatures.
I am the beginning,
The middle and end,
Of all the beings.
Of light, I am the radiant Sun
And amongst stars I am
the Moon.
Of the Senses I am the Mind,
And in the living beings,
I am the Intellect.
And of the words I am
The Monosyllable 'Om'.
Of the immovable things,
I am the Himalayas.

And of perfected ones,
 I am Kapila the sage.
 Of men I am the Monarch.
 And of those that measure,
 I am Time.
 Of the purifiers I am the Wind,
 And of warriors I am Ram.
 Of created things,
 I am the beginning and end,
 And so also middle.
 Of the sciences,
 I am the science Divine,
 And of the reasoners,
 I am the reasoning.
 I am myself the never-ending Time.
 I am Death that destroys all.
 And I am the origin of things,
 That are yet to be.
 And of the female,
 I am the fame of fortune,
 Speech, memory, intelligence,
 Consistency and patience.
 And I am the glory,
 Of the glorious.
 I am the Victory and
 I am the effect and
 I am the goodness of the good,
 Of the Pandavas thou art 'me'.
 Of those that conquer,
 I am the Policy and,
 Of the secret things,
 I am also the Science.

And of the wise,
 I am the wisdom,
 And that which is the germ,
 Of all living things,
 I am the same.
 Nor is there anything,
 whether moving or unmoving,
 That can exist without me.
 There is no end to,
 My divine manifestations.
 Whatever there is
 Endowed with grandeur,
 Beauty or strength,
 Know it has sprung,
 Only from a spark,
 Of my splendour,
 But what should be known,
 In reality is that,
 I am entire Universe".

The above quotations from Gita will show that in the entire universe of the cosmic form there is Eternal Energy which is the source of all creation, protection and destruction. This fact can be realised by those who have reached that stage in intelligence whereby it can be experienced that the creative, protective and destructive forces of Nature are nothing but the Love for the Entirety and Reality. In this way Lord Krishna exposed his individual and cosmic identity to Arjun.

Lord Krishna further explained to Arjun (Chapter X, Verses 40, 41 and 42 of Gita):—

"There is no end to my
 Divine manifestations,
 What is narrated is
 A brief exposition of me,
 Of my real grandeur.
 All the beings that are,
 Endowed with grandeur,
 Beauty and fervour,
 Know that this all,
 Has come from a spark,
 Of my splendour."

Lord Krishna pointed out that a man should not concern much with the details of this splendour, but he should know that all creation is one and has sprung from Him.

Now it is necessary here to understand the meaning of "I am the whole Universe". A practical demonstration will satisfy us. Consider that the entire universe is in the form of lump of sugar-candy. In this lump there is sweetness completely infused through every particle of it. If a small particle of this lump is taken it will also be found to have the same sweetness in it, as we find in the lump. Therefore, what we perceive in a particle, the same is perceived all through the lump. So, in regard to the infused sweetness our understanding of the existence is one and the same in the small particle and the entire piece of candy. Similarly, on this basis of sweetness which is an absolute super quality, we can very easily understand

that the sweetness in a particle of sugar is akin to the soul energy of an individual and the sweetness that pervades the entire lump of sugar is the universal or cosmic soul energy manifested in the universe.

It may, therefore, be taken as established that individual soul is basically the same as the universal soul, i. e. in the universe pervades one indivisible element and it is the supreme soul force called Atma.

A reference to Chapter XI, stanzas 1 to 4 will show that although Lord Krishna explained to Arjun about this, yet the latter was not satisfied. He pointed out to Lord Krishna that though by the profound discourse concerning the soul, his delusion had been banished and he had gained knowledge about the origin and dissolution of things and the imperishable greatness of the Omni-potent, he had one doubt still in his mind.

"Thou callest Thy-self,
The supreme Lord,
If it is even so,
Then I desire to see,
Thy Divine Form.
If thou thinkest,
I am fit to behold it.
Then reveal to me,
Thy immutable form.

Lord Krishna knew that Arjun could not be fully satisfied from the discourse and in order to satisfy him revealed to him the cosmic Form

of Himself. The Lord said "Oh Arjun; Behold my form. It consists of hundreds and thousands of diverse forms of various hues and shapes. Also behold the Adityas, Vasus, Rudras, Asvins, Marut and many other wonders never seen before by Thee. Behold that the whole of the Universe with the moving and the unmoving and whatever be thy ideas of conception and perception can all be seen in my supreme Self". After repeating this Lord Krishna wanted to ascertain whether Arjun was really observing what was being shown to him, but he noticed that Arjun was simply looking towards his person. Lord Krishna then realized that Arjun would not get any light about the grandeur of his Vishwarup by Knowledge imparted through mere words. He therefore, deemed it essential that the actual process of Visualisation (Anubhava) should be demonstrated to Arjun. Therefore, Lord Krishna expressed (Gita 11. 8) thus.-

"Thou canst not see Me,
With thy eyes,
Imbued with Ignorance.
So I bestow on Thee,
The Divine sight (Divya
Drishti),

To behold my,
Supreme Self."

Thus Lord Krishna bestowed upon Arjun the Divine Vision to visualise His cosmic Form (Kshar, Akshar and Purushottam Rup). It is not possible

for us also to visualise the Vishwarup unless we too like Arjun get the Divine sight.

It must be noted here that the learned Dhritrashtra did not enquire of Sanjaya as to how Lord Krishna had actually bestowed upon Arjun the Divine Vision and, therefore, this secret remained hidden from the world. Lord Krishna has in fact expressed Himself in Gita with Divine Vision but the practical process has not actually been put in Gita; and, therefore, the world was thrown in darkness about the attainment of Divine Vision. The result was that humanity in its attempt to discover this secret devised various methods. These methods failed to show how the Divine vision could be attained. Therefore, various sects and opinions were created as against true religion. In the result, people degraded themselves to such an extent that they totally forgot what 'SELF' is. In order to satisfy their own ideology and curiosity about the finality, they devised ways and methods in the name of Religion which being incorrect, deranged humanity from the right path. Various castes, creeds, sects and rituals etc. came into being, plunging man-kind deeper and deeper into darkness about the Vishwarup-which can be visualised only by Divya Drishti as revealed by Bhagwan Mayanand Chaitanya.

In Chapter XI (Verses 52 to 55) it has been said by Lord Krishna to Arjun.—

"It is difficult indeed for anybody to see the form of Mine which you have seen and all the Gods aspire to see this. The knowledge of Vedas, austerity, charity and sacrifice do not enable a man to see this form which you have now seen. But, oh Arjun, I can be realised by super-devotion only. If a man does my work and thinks of me as his goal while worshipping me with love and without hatred towards any creature, he can reach unto Me."

The process of attaining the Divine Vision will be revealed herein, so that Realisation of "Vishwa-rup" may come within the reach of all. Those who can by virtue of their knowledge, goodness and truthful character, assimilate this, will surely see "Vishwarup".

CHAPTER III.

"VISUALISATION OF VISHWARUP."

In Chapter XV of Gita, it has been pointed out that there are two aspects of existence in this world—the changeable and the unchangeable. The former is all creation and the latter is that aspect which is unchanging. The first phase is that which we feel and perceive as undergoing changes and the second is that which we understand as invisible force infused in the entire universe. The changeable aspect is called the Kshar-purush and it includes feelings and perception indicating all the changes both visible and invisible. The unchangeable is called the Akshar-Purush which pervades and is infused entirely in the Kshar and never changes. But yet there is a third aspect (Gita Chapter 15, Verse 17) as explained herein, "The highest of all is the "Supreme Self" which, as the Eternal Lord, pervades and sustains all the three aspects inclusive of "Itself". This supreme self is the Uttam—purush and is separate from both Kshar and Akshar. It is eternal and supreme. It is thus manifested everywhere and in all and is addressed as Parmatma "(Almighty).

Considering this phase of the supreme self (Purushottam-pad) Lord Krishna said (Gita 15. 18) :—

"As I am beyond Kshar and unaffected by it, and infused in Akshar and yet superior to it, I am known as Purushottam. I am, therefore, praised by the Vedas and in this world".

For perceiving the Vishwarup, this hint is sufficient for a highly intelligent person, but for those below this plane, it is necessary to clarify this subject further.

For practical demonstration of the process, place some sugar-candy in front. Because, unless and until we keep this before us, as the actual substance for perceiving, we will not be in a position to have full grasp of the experience which is to be imparted, and hence, this has been prescribed by Shrutis, Puranas, and Vedas etc. Sugar-candy is the favoured object, as it is seen to be the purest article for the purpose of demonstration of the Vishwarup. Although ordinarily it is not understood as to what the offering of sugar to Gods during the course of the prescribed daily worship implies, ^{but} if we carefully ^{ex-}amine its significance, we shall realise that sugar was meant as the basis for the perception of the Vishwarup, i. e. for the attainment of Divine Sight. It is really a sorrowful plight with us that we have lost sight of the real import of this.

Let us now examine sugar-candy placed before us. What we perceive is its form. This aspect is regarded as the Kshar which includes the changeable aspect of the Universe. It manifests in the five elements of Nature and their resultant effects, viz. sound, touch, form, taste and smell, and also the three attributes of Nature, viz., Satva, Raj and Tam. This is termed as Apra-Prakriti. Whatever objects are perceived through sight, touch, smell, hearing and taste should be examined similarly and considered in reference to the Universe. They convey to our senses the five aspects of the candy viz. form touch sound, taste, and smell, which are experienced all through the universe. All this is changeable aspect of the Universe as the Shrutis tell us that "Whatever is seen is perishable". But, if we further examine the candy we find that there is sweetness in it which cannot be separated from the form and is the unchangeable. It can be perceived in all the particles of the candy if it is broken and it pervades the entire big piece all alike. Similarly, a living and unchangeable super element is perceived pervading and infused in the entire universe. This life-giving force is Akshar-Purush. This sweetness (endearment-Priyatva) cannot be perceived by the senses but can only be realised

through the Intelligence (Buddhi). This power of perception is in our Super-Nature (Para-Prakrati). This Super-Nature exists in all man-kind and we have only to awaken it.

In Gita, Chapter II, Verse 23, it has been said of universal-Soul (Akshar-Atma), "Weapons do not injure it nor does fire burn it. It does not get wet by water and the winds can not dry it up." This all really pertains to this very unchangeable aspect (the Akshar). Our bodies will be destroyed by Time, but not the Soul. It has been pointed in the Shruti, "Soul is the actual and live element occupying the body and breathes and causes movement". The activities of the soul are subject to the influence of five elements of Nature of which body is comprised. The soul (the unchangeable aspect) thus lives encased in body (the changeable aspect). Thus, both Kshar and Akshar are found in a single homogenous whole. A similar description is also found about soul in Gita (Chapter 13. 28) where it is said, "Lord (Purushottam) manifests in all the unchangeable aspects of Nature and universe (Kshar) and is present in the universe in the form of sweetness in the candy (Akshar-rup). The elements of Nature and universe are subject to destruction and changes but the Lord is unchangeable and imperishable". One, who realises this,

is truly a person of Intellect. If this subject matter is further analysed, it is found that all the changeable aspect of Nature (Kshar) and the sweetness infused (Akshar) originate from one and the same substance (Thing or Vastu). "Sugar" (Purushotam-Bhav) is the nomenclature which connotes that herein reside both the aspects harmonised in a single Entity. Thus, "name" gives us a complete realisation of the Vastu. It will thus be evident that the three aspects clearly demonstrate only the substance (Vastu). In fact, all is one and the name indicates the Supreme. In the Vedas in order to realise Vastu, the three aspects have been variously depicted. What we have realised in the sugar placed before us can be similarly realised in the Universe.

CHAPTER IV.

“HOLY SCRIPTS”

We have explained so far as to how the Supreme Self can be visualised and what "Divine Vision" actually means. This version is supported by the various religious scripts and we will now deal with these scripts and their purport. We shall confine our attention mostly to the sense rather than to the actual word-meanings because it is very difficult to convey the full import of a science essentially Oriental, in a language other than of its original. But I feel sure that with a little practice on the subject, a clear understanding of the "Vishwarup" will become possible. Those who are anxious to read the original Sanskrit quotations are referred to the booklet "Divya-Drishti" in Devnagari script.

We must first try to understand what "completeness" means. It should be obvious to us that the attributeless and unchangeable element of Reality which is active in the Universe and with which it completely pervades, is complete in Itself (Purnatva). So also we have the knowledge of the fact that the changeable and perishable (Kshar) aspect of the Universe (Vishwa) is also full and complete in Itself. Having assimilated this, we should try to

understand as to how these two phases of completeness (Purnatva) are inter-related. The imperishable or unchangeable aspect of "completeness" (Nirgun-Akshar) is the source from which the perishable and changeable phase of the "All Complete" (Kshar-Drishya) arises. It therefore follows that the second "All Complete" originates from the first "All Complete" and if from the former (Akshar) the latter is eliminated (Kshar) then the remaining is also "All Complete", (Purushottam). [Readers are requested to read this at least twice.]

The entire Creation (Universe) is full of one indivisible (Vastu) which never vibrates or resonates to any elemental influences. Though it seems to be far off, yet it is near us and within us. It is infused in the entire Universe and yet it is outside it also. This "Vastu" is visible to one who has realised that all the elements of Universe and Nature are within him and who therefore, never prides in self-glorification. Such a person perceives and realises the Universe in his own Self and feeling of 'one-ness' gives him supreme light in every walk of his life whereby he never falters. It has been further pointed out in the Upanishadas that Soul is Universe. It is the Indra, the God of Gods and the King of the subjects. It is the Earth, the Wind, the Sky, The Water and the Light that constitutes all the five elements of Nature. It is the seed of creation. Those born from the Earth, sweats, eggs and wombs are really born of It. Horses, Cows, Men,

Elephants, Live Animals, Plants, Birds and all creatures having life or no life exist in It (Soul). "All originates and merges in It." One, who realises that the Soul or self pervades in five elements of Nature and this Natural aspect is in his own-self, can realise what Universal Self is. This communion of the Individual Self with the Universal Self is the only process of complete Self-Realisation. This merging of the Individuality into the Universality is the Divine Realisation and the basis of Self-Knowledge. This is Reality and Eternity.

We all know that basically the element of Fire is the same all through the Universe, but through association with different objects, it assumes different forms, shapes and names. The same holds good for all the other elements also. We can, after some reflection, also realise that the internal Soul-energy in these elements is homogeneous. This Self-realisation imparts the knowledge that there is only one eternal Soul-element all through the Universe. This super-element is infused in Time and Space and appears as different objects according as its associations. For example, the Sun is the emblem of the sense of vision and gives Light to all, and through this influence the objects are visible and yet the Sun remains unaffected.

Similarly the Soul remains uninfluenced by Nature as 'It' is 'Universal'. Eternal joy comes to them only who realise the Universal aspect of the Soul.

The same Light is conveyed by the expression, "The body is a temple and the soul that resides in it is really the Supreme Self (Keval-Shiva)".

Considering the point of renunciation (Sanyas), it will be clear that Sanyas does not imply forsaking worldly responsibilities and duties. The general meaning attached to the word Sanyas is erroneous. Its meaning is technical. Sanyas, in fact, is the communion of the Individual Self with the Universal Self.

ACADEMY OF VIGYAN,

AT MANDHATA OMKARJI (Nimar)

(Ry. St. Mortakka. Khandwa-Indore Line. B.B.C.I.)

Samchalak,

JAGAT—GURU

Dr. Anand Chaitanya

CHAPTER V.

“PERCEPTION.”

In the previous chapter we have proved that Vishwarup can be perceived and is a reality as supported by the view-point quoted from the scripts of holy literature. The next problem for our discussion is how this Viswarup is to be actually perceived. Here, we must not fail to remind ourselves that Kshar, Akshar and the Purushottam are the three natural aspects which simultaneously arise while perceiving the Vastu thing or the Cosmic Universal Form(Vishwam-Vishwarup). Thus, Lord Krishna bestowed upon Arjun the Divine Vision, which gave him the right understanding whereby he perceived the Universal Form. Similarly, we should also try the same method. Reference to Chapter 11 verse 9 shows that:-

“Having spoken in this way,
Krishna the Lord of Yog,
Revealed to Arjun,
His Universal Form.”

Arjun saw that in this form, there were innumerable eyes, mouths, and many a scenes of wonder. He saw brilliant ornaments of all types and designs. The form had all the implements of war, all varieties of flowers and clothing of all fashions, imparting grace and beauty. All the

phenomenon of the Universe were visible in this Form. Arjun first perceived this with awe and dismay.

If we get the Divine sight, it will be clear to us also that we see in creation innumerable living Beings, thousands of mouths, faces, hands eyes, ornaments, flowers, scents, various kinds of clothing the animate and the inanimate objects and what not. All this spectacle in reality pertains to the Universal Form.

The Kshar after all is nothing but the visible aspect of Akshar as has been discussed previously. Therefore, whatever is seen or experienced in the changeable phase of the Supreme Self is dependent on the unchangeable aspect of 'Vastu'. The unchangeable attribute in the lump of the candy is sweetness and if the universe is perceived in the form of the candy placed before us, to an intelligent and thinking mind this sweetness appears infused and pervading the entire universe—in all the objects and forms and in all the space and time. But to an unintelligent and unthinking mind, the candy appears to be a sweet lump of sugar only. In this way, Arjun saw the Vishwarup and so we can also see and realise.

It is further stated in the Gita (Chapter XI, Verse 12) that if the light of a thousand Suns were to burst all at once in the sky it may be

comparable to the grandeur of the Vishwarup which is the source of light. This Light is such that the Sun cannot illumine it, and so also the Moon, stars and fire. The soul which has been illumined by this Divine Light shall merge into the Vishwarup.

A further question can arise as to what impression Arjun got after, perceiving Vishwarup. Arjun got the same impression which we get when we experiment with the sugar candy. Arjun beheld the entire universe with its different divisions gathered together in a single entity. Being dazzled with the beauty and grandeur of Vishwarup, his ignorance was washed off and he saluted the Lord.

Arjun then narrated his experience, thus, (Gita XI 15 & 16) "Lord, I see in thee all the Gods, various beings, the Bramha on his lotus throne, all sages and Nagas of the Heaven. I behold the infinite forms with myriads arms and trunks, faces and eyes. There is no end, middle or any source in Thee. I see the universe in Thee. I see in thee a glowing Mass of light with Thy diadem, mace, disc and lotus blazing like the fire or Sun." This description of the Vishwarup by Arjun shows that he had this perception when his mind became steady and his self-less qualities predominated in him. Arjun further said (Gita 11. 18) "Lord, thou art imperishable and I have realised in Thee, the Supreme. In Thee is the Universe and

thou art the guide of the Eternal law. I believe that Thou art Eternity personified". This version of Arjun is of the Vishwarup and when he attained perfection in understanding, Arjun again says (Gita 11. 19) "Lord, I behold Thee as one having no beginning, middle or end. Thou art All-powerful. Thou hast innumerable hands, and the Sun and the Moon are Thy eyes. The burning fire is in thy mouth and the entire universe is being brightened by Thy Light. I perceive all this in Thee". This is also a good version of Vishwarup. It is further mentioned (Gita 11. 20-21) "Thou, alone hast filled the interspaces of heaven and earth and sky. The three worlds seem shaking as I look to Thy Terrible Form. Gods enter into Thee and some worship Thee and the great sages praise Thee. The Rudras, Adityas, Vasus and other Gods behold Thee and praise Thee. I and the world tremble while looking towards Thy terrible form with numerous hands, mouths, eyes, feet, trunks and teeth. Thy form is skyhigh with various hues with Thy mouth opened wide and Thy large eyes glowing. I have no courage to look at Thee".

It will be, thus, clear to us that what has been so far described in Gita about the Vishwarup, is all perceived by us as a matter of course if we get the Divine Sight. The curtain of ignorance is removed if we really understand the practical demonstration revealed by Bhagwan Mayanand.

CHAPTER VI.

CHANGEABLE ASPECT.

From the changeable phase of time, the present, the past and the future arise. This also gives rise to the forces of Creation, Protection and Destruction as a transitory phase of the Eternal Power which pervades the Universe. In all these changeable phases man is merely instrumental and the entire phenomenon is beyond his control. According to Gita (Chapter XI. 25-46) Arjun said "When I look at the terrible fangs of Time creating destruction, I become disturbed and find no peace. Therefore, be kind to me. I also find that the leaders amongst Kauravas and Pandavas and other warriors are rushing into Thy mouth. Some of them are caught in thy fangs and crushed to powder." This description relates to eternally changeable phase of Time denoting the terrible consequences of war. He also added "as the rivers rush into the sea, so the warriors are rushing into Thy mouth to expedite their own destruction. Thou consumeth them all in Thy, jaws. Thy bright rays appear as if scorching the Universe. Tell me who Thou art with a form so terrible. I long to know Thee." To this the reply of the Lord is "I am the Time that destroys the world. Even if you would not kill them all these warriors are bound to perish. Therefore, Oh Arjun, arise and fight thy foes and earn fame and enjoy the kingdom, because all actions are mine and

you are only instrumental." All this description shows that Arjun perceiving the Vishwa-Rup of the Lord was unnerved and, therefore, the attention of the Lord was drawn towards his disturbed condition of mind and He looked with pity on him. Arjun then bowed down to the Lord and said "In the end Truth will prevail. This is the real and ultimate principle. The Bad (Asuri) shall ultimately give place to Good (Daivi). Oh Lord the world is moved to joy and love by Thy glory. The unrighteous persons fly away from Thee and the righteous bow down to Thee. Thou art the ultimate Reality. Thou art Supreme amongst Gods and Primal person. Thou art the base of the world and its end too. Thou art the knower and the known and Supreme Abode and universe is pervaded by Thee. Thou art wind, God of Destruction, Fire, Moon, Prajapati, Brahma and Narayan and I salute Thee. I find Thee of All as infinite and immeasurable in power. Thou art All. As I did not know thy universality I called Thee my friend and behaved improperly with Thee for which I beg to be excused. Thou art the father of the world and Guru to all and there is no equal to Thee in all the universe of Supreme Power. Be kind to me."

Prior to the Vishwarup Darshan Arjun regarded Lord as his friend, but when he perceived the Kshar and Akshar Rup, he became un-nerved and prayed Lord to be kind to him. The space, Time, Destruction, Protection and Creation were thus visualised by him in universal

form of the Lord; but he particularly felt aggrieved at the changeable aspect (Kshar-rup) and wanted to fix himself steadily in some form of his liking. As Lord Vishnu was considered to be the universal deity and Lord Krishna was supposed to be Its incarnation, Arjun desired that Lord Krishna may present himself in the form of Lord Vishnu for whom he had special liking. Arjun in his mental picture considered Vishnu as possessing four arms and wanted Krishna to appear in the same form so that he may fix himself up in that. He therefore, began to implore Krishna for this fulfilment. In fact Arjun had formed this notion of Vishnu having four arms by so hearing from people. He had no understanding that four arms of Vishnu implied some basically different meaning than what he thought of in common with the people. Similar desire is expressed even in these days by many persons after visualisation of Universal form (through the process revealed by Bhagwan Mayanand).

Lord Krishna consoled and fixed up Arjun by pointing out thus, "What you considered is merely your own imaginary picture which you must forsake and look calmly at the Universal Form which homogeneously exists in my natural human form present before you." Thus the misunderstanding of Arjun was cleared off and he really understood what Vishwarup was.

CHAPTER VII.

REAL COMMUNION.

"By my kindness to thee,
And through my Power Divine,
Oh Arjun, thou hast perceived,
My real self—Vishwarup.
This form is Universal,
Infinite and primal,
Not seen before by anyone,
But thee my friend,
On such occasion of War.
The study of Vedas and Sacrifices,
The rituals and gifts,
Severe penances and devotion,
Avail not to see My form;
As thou hast seen.
Be not afraid of My terrible form,
And be thou not confused.
With composed mind,
Visualise my personal form.
What thou seest in my person,
Was seen by thee in universe.
Thou should thus realise Vishwarup,
In My human form also,
By the Divine Sight."

(Gita XI-47-49)

When the changeable aspect of the Virat-rup was perceived by Arjun he was terrified. Now, we may consider here what is this Terrible form

of the Lord. This form as explained in Gita is nothing but all the changeable phases of Nature and the various phenomena of creation, existence and destruction, which we find in this world. When Lord Krishna explained to Arjun that all this was seen in His Universal form, Arjun became aware of the magnitude of the vast power of Nature which governs the universe. A sense of horror seized him and he became nervous. Finding this, Lord Krishna then drew the attention of Arjun to Himself and said that he would return to his usual form and directed Arjun to be calm and not get distracted by the horrors of Nature or its grandeur. He also told Arjun what he had so far perceived in Nature was all to be seen in his own self. What the embryo contained was also contained in the Universe. Lord Krishna, therefore, advised Arjun to discard all the pre-conceived notions about religion and to submit himself totally to Satguru (Lord Krishna) through and in whom the Vishwarup is realised and perceived. After having thus addressed Arjun, the Lord showed him again his own form and soothed Arjun. On this Arjun replied "Lord, I have now seen thy graceful Human Form and have become composed in my mind and I have now been restored to my own Nature".

It will be thus clear to us that the key to Self-Realisation results in self-devotion to natural duty with Love and Sacrifice for all.

This Self-realisation automatically leads one to supreme communion with the Universal Self.

CHAPTER VIII

REAL DEVICE OF PERCEIVING THE VISHWARUP.

Lord Krishna told Arjun that it was very difficult to perceive his Vishwarup and even persons of knowledge and attainment could not see Him though they aspire to see His Universal Form. The Vedas have been silenced in the attempt about finding this Form and all religious rituals and ceremonies, charity, distribution of alms and sacrifice do not avail anything. What is really wanted is selfless love and devotion to the Vishwarup and then alone it can be perceived if one

is bestowed with divine vision. Therefore, this perception of the Vishwarup by the Divine Vision is a means to an end. We can find all this in our own self. In fact we live and survive in the Universal Self. This leads us to devotion, and love to our natural duties and to all mankind as all this vests in the Universal Self, and this is the true aim and object of human life. Therefore "Ye Men Hark".

He who does divine work'
 Taking me as Supreme Goal;
 He who worships me,
 Without care for the Self;
 He, who is without hatred,
 For all the creatures,
 He who understands his 'Self'
 He who has sight Divine,
 Is true to his duty, word, and love.
 Ultimately attains Me.

When there is such an awakening of self knowledge after the attainment of Divya Drishti, primarily the Self is realised. As the evolutionary stages in Self-Realization progress, the ultimate result is that the Selfless aspect of the Self (Universal Self) is finally attained. After this the Self is visualised to be pervading the entire Universe and it is experienced that the Self is nothing but the Universal Self or the Vishwarup. This is the stage of absolute Self-Realization.

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CHAPTER IX.

CONCLUSION.

We must now try to find out what is the reason which has made mankind so miserable in this world. In fact, man is the highest manifestation of creation. He has reason, understanding and discretion whereas these faculties are wanting in all other species of the animal kingdom. In fact, man should have been the happiest creature on earth. But this is not what we find in present times.

The reason is that man-kind for self-gain, has been violating since ages the Universal Laws of Nature. The greed for individualism in securing Power and Wealth has made man really mad. There is no difference between Materialism and Spiritualism as such so far as human life is concerned as the matter has been evolved from spirit by natural process. If these natural processes are destroyed then both the spirit and the matter is simultaneously destroyed. If they are obeyed both matter and spirit in Nature live harmoniously and work for common good. What is really wanted

is, therefore, a truthful co-operation between Matter and Spirit which permanently exists in Nature, but has been violated by humanity.

The next question is, how this co-operation can be brought about by the same Device which Lord Krishna taught to Arjun on the battle-field of Kurukshetra and by which he was prompted to do self-less duty in the Universal Cause. This Device which had become forgotten by Man-kind in the long span of time through ages, was revealed very recently by Bhagwan Mayanand Chaitanya in the first decade of this century. The Device has been expounded by him in a small booklet called 'Sarvang Yog' the English rendering of which by Vidnyanacharya P. V. Bhagwat is appended herewith.

If human knowledge assimilates the truth in it, mankind will truly attain lasting peace, happiness and prosperity. Those desirous of learning this Master Science and Art in One, are recommended to get their education in the Vidnyanshala, as already pointed.

Let us live in love for all,
 And do our duty to all.
 Let us seek God in all,
 As Love and Truth is God.
 Let us seek Self in All,
 For God is Self and Self is God.
 Thus learn the Art of Living.

In service of God and Man.
 The secret of Love and Truth
 Is known by sight Divine,
 By which we perceive
 Our Divine Universal Form.
 And thus attain Truth
 And Eternal Joy.

CHAPTER X

THE VIDNYAN SHALA

The Vidnyan Shala or the Academy of Divine Science was founded by Bhagwan Mayanand Chaitanya on the banks of the holy river Narmada. The Shala is situated on the precipice of a beautiful hillock which is just close to the side of the river. The river Narmada has taken an archlike turn at a short distance ahead of the place where the Shala is situated. The small building in which it is located, has been constructed on a raised and levelled plane carved out of the hillock. All around there is a thick forest of various kinds of green trees but in front of the shala, a small open cleft is left to descend down to the river-bed. The scene of the Shala, the river, the green forest and the

running water presents a very fascinating sight to a visitor. The place is calm and quiet.

The town of Onkareshwar is in the Nimar District of the Madhya Pradesh, India and is at a distance of about forty miles from Khandwa Station on the G. I. P. Rly. There is a regular motor service from Khandwa to Onkarji and the journey can also be made by railway upto Mortakka on Khandwa-Indore line and thence motor service to Onkarji. The Shala is at a distance of half a mile from the motor stand at Onkarji and this distance has got to be covered on foot. Coolies are available to carry the luggage to the Shala.

The present Sanchalak of the Shala is Jagat Guru Shri Dr. Anand Chaitanya a great Philosopher in the Divine Science and learned person. Visitors to the Vidnyanshala, if they desire to stay for a short time, are lodged and boarded comfortably. So also those who come for education in the courses of the philosophy of Bhagwan Mayanand, are tutored free of charge by the enlightened teachers of the Shala.

There is an Executive body of the Vidnyan Shala Trust and all the affairs of the Shala and its branches in other parts of India, are governed by the rules of the constitution framed for the purpose. Those who are desirous to visit this famous Academy are welcome.

—THE END—

APPENDIX

SARVANGA-YOG

FOREWORD

In the present-day world, humanity seems to be beset with a number of complex problems and a number of 'isms' and ideologies are being put forth to resolve them. It is self-evident that every human being or for the matter of that every living creature is prompted by natural irrepressible desire for lasting peace and happiness; but in the case of humanity it is clearly observed that inspite of the indefatigable efforts in various directions, Social, Economic, Political, Moral, Religious etc. the objective is not being achieved. A sense of frustration and loss of faith is developing fast everywhere. Lord Krishna has authoritatively stated that whenever such a loss of faith seizes humanity and frustration clouds the right path, the "Supreme Divinity Incarnate" manifests Itself in human form to dispel the ignorance and enlighten the right path by treading which humanity does and can achieve lasting peace, happiness and prosperity. The state of frustration arises from general ignorance and self-forgetfulness about the Ultimate Reality, which alone exists universally as One-without-a-second.

As human life is wholly part and parcel of this Universal Existence it is primarily essential to have truly the whole vision of this. The vision by which this perception and understanding is undoubtedly imparted is termed as 'Divine Vision' or 'Divya, Drishti'. There is no other way to achieve this objective. Lord Krishna imparted the Divine-Vision to Arjun on the battle-field of Kurukshetra, (When the latter got confused in understanding his real natural duty and was inclined to forsake the battle-field) and thus dispelled his ignorance and firmly fixed him in his natural duty. A similar confused state of understanding is commonly noticed every-where in present times. Therefore, the supreme Divinity which manifested in the form of Lord Krishna manifested again in the present times in India in the human form of Bhagwan, Shri Mayanand Chaitanyajee the the real Buddha--Avtar. (the 9th Incarnation). He has revealed the same supreme infallible and the only method which has been long forgotten during the course of time, by which Divine Vision is really acquired and thereby God's universal Existence is automatically realized. He has systematically revealed the method in Sarvangyoga, written by himself in Hindi and Marathi languages in his own inimitable and authoritative style. In his own life-time he publicly imparted Divine Vision to a great many people and the work is being incessantly carried forward by the

ablest of his followers. Unless and until ignorance is dispelled and Divine light dawns and men in common stand up firmly on their true natural duties, no lasting peace can ever reign on earth. This is the eternal voice flowing from eternal wisdom of Divine knowledge. There is absolutely no mystery or miracle or intimidation in this utterance.

Being favoured with the Divine Vision, I have tried in my own humble way to render Sarvangyoga in English language in the spirit of sincere and dispassionate service to English-knowing humanity which is my own true-self in universal relationship. It is hoped that this will receive necessary appreciation and response in due course of time, in common interests of humanity as a whole.

As language, howsoever well expressive it may be, has its own limitations, direct personal contact will be highly beneficial and positively helpful in dispelling various doubts which may arise. For this purpose an 'Academy of Vidnyan' (Vidnyanshala) has been established at Onkar-Mandhata, M. P., India by Bhagwan Shri Mayanand Chaitanya since 1923, and at present it is under the management of Jagat-guru Dr. Anand Chaitanya.

With due obeisance to the Lord--preceptor, without whose divine favour even this humble service could not be possible, and kind advice to the readers to give serious and careful thought to the subject, and also thanks to the self-enlightened personalities who gave necessary encouragement to me in this highly responsible task, I close.

P. V. Bhagwat,

Chapter I.

'My loving homage to the feet of
Lord-preceptor;
¹

May thy love be steady, thy favour divine
With this Solemn courtesy, a truth-Seeker
says.
¹

'I read many a Shruti-Smriti-Shastra
-Puranas,
²

And practised for peace, the precepts therein. 2.
Still there's no steady peace, to my mind;
Please show me the surest way to get it. 3.

"What does, 'Tat Twam Asi' in Shrutis signify?"
³
'How to perceive it?' 'Who its spectator is'? 4.

I wish to be enlightened on this mystery,
Sire, please guide me truly. 5.

Comments.

1. The self-enlightened one who imparts true understanding of the ultimate reality, 'God,' directly by perfectly demonstrative and natural scientific process, as opposed to mere oral precepts of other preceptors who are not self-enlightened.

2. These are the writings of philosophers and sages in ancient India who have tried to express, as best as words can express, their own understanding about ultimate reality and have given various precepts for being practised. Of these writings Shrutis are supposed to be nearest to Vedas which originate from direct experience.

3. This is one of the four famous sayings (Maha-vakya) which progressively aim to express the understanding of ultimate reality. The other sayings are, 'Aham Brahmasmi', 'Ayamatma Brahma', and 'Sarvam Khalu Idam Brahma'. These may be expressed in English as (i) That thou art (ii) I am Brahma (iii) The Ātman (Soul) is Brahma, and (iv) All this is really Brahma.

Chapter II.

The lord-preceptor responds to the query thus,
'For this, there's a single way; 1
That surely gives the self-light,⁴
That truly solves this mystery. 2.
Forget not, for infallible guidance,
To place the candy, in thy front; 3.
Then perceive it, with calm spirit;
When light dawns, all doubts shall fade. 4.

Comments.

4. The light or understanding which descends directly from the ultimate reality, the thing itself.

CHAPTER III.

"What you behold in the candy, is Kshar,⁵
Within which rests, that Akshar-Sweet;⁶ 1.
The name candy, denotes Purushottam,⁷
The seat of love, disclosed for peace. 2.
For true enlightenment of self here,
A trinity⁸ of correlation, naturally crops up. 3.
'Tat' refers to Kshar, that senses perceive;
'Twam' aims to express, the Akshar-Sweet; 4.
And 'Asi', denotes the name itself,
The seat of love disclosed for peace. 5.
The Kshar is eight-fold, Akshar solitary sweet,
Where both subside, there's candy indeed. 6.

Comments.

5. Kshar means eternally changing aspect.
6. Akshar means non-changing or stable aspect, as opposed to Kshar,
7. Purushottam is the harmonising aspect where Kshar the changeable aspect and Akshar the stable aspect appear clearly indented as a single reality.
8. For complete understanding of ultimate reality, it is exemplified through three distinct natural phases which are inseparably inter-related processes. Kshar-Akshar-Purushottam forms the basic trinity or is the basic tri-aspect of the ultimate reality.

**CHAPTER IV.**

- "For a clear complete knowledge of the same,
 Scrutinise first the eight-fold Kshar, 1.
 That changes steadily, in a definite cycle,
 Amongst each of its *eight components*. 2.
 Behold with your eyes, that this has a form,
 As is perceptible, everywhere in universe. 3.
 With the sense of touch, perceive here
 and everywhere,
 What may be termed as the substantial touch. 4.
 Sound this and hear, here lies eternal
 audibility,
 As it subsists, all through the universe. 5.

The tongue gives herein a taste,
 As there is one all through the universe. 6.
 Olfactory perception gives herein a smell,
 As there is one, all through the universe. 7.
 Thus there is perceptible, a five-fold entity,
 In a single substance, that eternally plays. 8.
 All descriptive genius, ends at this truism,
 The mobile trinity being elusive to
 these five: 9
 But mind certainly visualises it as-
 Functionally permanent, all through the
 substance. 10.

CHAPTER V.

"The substance with ghee evolves, 'Satva-Gun';
 As 'Rajo,' with water, and 'Tamo' by self. 10
 These three attributes perceptible to
 mind only,
 Are eternally reactive, all through
 the universe. 20
 Through food they evolve as, 'Cuf-Vat-pitt'
 And further still as, Buddhi-Manas
 -Ahankar. 30
 This is all Kshar-Bhav, eight-foldly
 expressed:

Which in repose, is termed, 'Samyavastha.' 40
 Within this Kshar, the whole universe
 plays,
 And Tat-Virat-Drishya signifies, this
 very plane. 50
 Everywhere this precise drama goes on,
 Which all perceive, with little or no
 enlightenment. 60

Comments.

9. "Gun" means quality or attribute. Satva-gun means the quality that gives peace, happiness or pleasure, and is characterised by physical poise.
10. Rajo-Gun means the quality which gives mixed feeling of pleasure and pain. It is characterised by sense of motion.
11. Tamo-Gun means the quality which gives pain or misery, and is characterised by friction and heat.
12. *Cuf* means the sustaining or vital force, *Val* means the active force, and *Pill* means the material force in physical constitution which act conjointly in physical processes.
13. The same Satva-Raj-Tam gunas evolve respectively as Buddhi-Manas-Ahankara and conjointly form what may be termed as, the plane of consciousness. Buddhi means Intelligence, Manas means Mind, and Ahankar means Ego.
14. Samyavastha means state of equilibrium of Satva-Raj-Tam.
15. Plane of sight or full material aspect.

CHAPTER VI.

"Now hear, I enlighten you, on the Akshar
-Bhav,

Please follow me with an open heart, 1.

Understand where the Kshar plays,

There abides inseparably, this

Akshar-Sweet: 2.

Realised ever as pure bliss itself,

Please mistake it not with the sweet taste, 3.

This 'Sweetness alone' is the Atman-the

formless,

That permeates even the sweet taste. 4.

This atman that gives the sweet bliss,

Is undiscernible, to the sense of sight; 5.

But intelligence pure discerns it aright,

As attempting eyes can transcend not
natural right. 6.

This Akshar-Sweet, that intelligence

discerns,

Sustains the universe and nature's play. 7

This Akshar-atman that is ever pure,

Is deathless, unborn, and all powerful. 8

This all-pervading entity is the seer's God,

Whose primal expression is included
in Om. 9.

Comments

16. Refer note 15.

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CHAPTER. VII.

Furher where intelligence pure too rests,
There stands the candy in its true light. 1
The light that transcends all hues,
To light up the substance in the purest
view. 2.

The name indeed does refer to this;
That grasps in all the universal twos. 3.

This Purushottambhav-the essence-par
-excellence,

Includes the Kshar, as well Akshar the
sweet 4.

In a single substance, this trinity arises,
Which clears up all the doubts raised. 5.

Then self appears as Universal form,
And the sense of duality completely fades. 6.

He alone is one without a second,
Who stays steadily by this light. 7.

CHAPTER. VIII.

As this seed of unity steadily develops,
One begins to feel self to be passively
active. 1.

This is the devotion of the highest type,
That gives one the freedom great. 2.

By this all fancies do subside.
And one merges in my Unique Self. 3.

He senses no more the dual of life-death,
And gets that steady sweet peace. 4.

This 'Sarvang-Yoga' the germ of Divya
-Chakshu,
Thus solves the great riddle of life. 5.

NARMADE HAR

ERRATA

Page	Line	For	Read As
13	14	carriying	carrying
33	22	implies, if	implies, but if
38	29	he	the
38	30	ive	five
39	5	in	(omit this word)
40	20	Samchalak	Sanchalak
50	5	with	with
54	24	forese	forest

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